THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

"IT IS YET BUILDING — BUILDING AND BUILT UPON."

Volume CXL June, 1958 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1958 — No. 6

Our cover shows another new Universalist church in process of construction at Binghamton, N. Y. In the not too distant future, we will print a picture of the completed church building. Shown inspecting the work, left to right are Charles Lamb, member of the building committee, the Rev. Richard Woodman, minister, and Willis S. Hull, moderator of the parish.

Rabbi Stanley Rabinowitz was the guest preacher in the First Universalist Church of Minneapolis, Minnesota, recently. **Does One World Need One Religion?** is the text of that challenging and inspiring sermon.

Walter Royal Jones, Jr., minister of the Independent Christian Church (Universalist), Gloucester, Massachusetts, offers some **Thoughts on Joining a Church** which every new Universalist church member or prospective member should read.

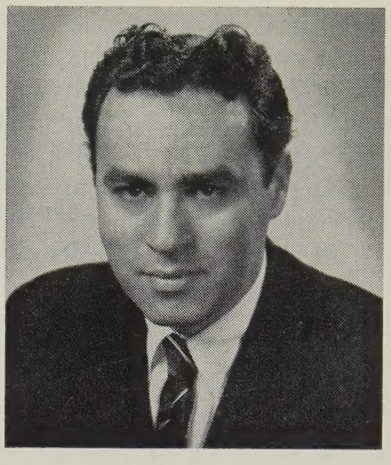
Llewellyn Jones, well known to Universalists, continues his series on **Poets in Epitome** with his discussion of the work of **May Sarton.**

John S. MacPhee, superintendent of the Midwest Universalist Conference, wrote the account of that lively organization's joint meeting with Unitarians this spring. **Space, Time and the Human Equation** is the text of Mr. MacPhee's story.

Gordon B. McKeeman, minister of St. Paul's Universalist Church, Palmer, Massachusetts, frequent contributor to the columns of the *Leader,* presents a workable answer to the question every man must sometime ask **Can Your Conscience Be Your Guide?**

Dana E. Klotzle, director of the Universalist Service Committee, gives us an account of the recent meeting of the Board of Trustees telling how the **Trustees Implement Four Year Advance.**

Does One World Need One Religion?



Stanley Rabinowitz

FEW will argue against putting into practice the ideals we preach about brotherhood, despite the bigots who still equate social integration with subversion. Logically the quest for brotherhood should impel us to bridge every gap which separates man from man! If this is the logic of brotherhood, we who espouse it must be prepared to renounce any concept, philosophy or institution that divides man from man. But logic can be embarrassing and consistency painful when it compels us to question our most cherished prejudices and doctrines.

It is the religious movements that preach most about brotherhood. Yet can we say that religion has contributed to the brotherhood of man? Study the history of mankind and you will note how frequently religious differences have been a factor in the bloodshed and the strife which have made man his brother's murderer almost as frequently as his keeper. Religion, whose task it should be to unite mankind into one fellowship under God has, instead, divided mankind into sects and schisms, each competing for followers and each convinced of its own exclusive truth and superiority. In the community, in the market place, in the neighborhoods, in the schools and on the campus, religions divide us rather than unite us.

In all honesty, if we are to follow the painful consistency of logic, should not we ask if genuine brotherhood depends upon removing barriers between man; should we not also remove, even before all else, the barrier of religion? Wouldn't it be easier to achieve one world, if man would first achieve one religion, one mode of worship, one belief? We already accept one God. Why allow petty differences in technique of worshiping Him aggravate the divisiveness which has already made of our newspapers the stuff out of which nightmares are composed?

What is there in religion that makes it a factor in undermining brotherhood even while espousing it? The element in religion that makes it destructive of brotherhood is the tendency to regard our religion as a system of beliefs that is universally true for all mankind; the implication being that other religions or systems of beliefs are universally false. Thus, I will believe that my religion is the best religion. Further, if my religion is the only true religion, then there is no truth other than that found in my religion, and other religions must be false, and with integrity I must seek to convert other people who follow a false religion and urge them to accept my religion which is the true one. For, as the one true God can tolerate no strange gods before Him, so the one true religion can tolerate no strange ones.

There is no contesting the logic of the foregoing. If we accept its premises, we cannot escape its conclusion. But when we consider the implications of that conclusion for the future of mankind we must recoil in horror. For we cannot overlook the fact that this approach would justify every religion in its intolerance of other religions. The bloody persecutions of past ages were the pragmatic consequence of such reasoning, for reasoning thus, the pious could say, "How can I possibly be tolerant of other religions when they are false. And if, in the interests of brotherhood, you tell me that I must tolerate other religions, then you are asking me to tolerate a falsehood. This I cannot do, for I am a man of integrity."

This dead end into which our logic has led us can

be avoided if we approach our problem from a different premise and religion from another gateway, for if there is no flaw in the logic, there must be something wrong with the premises.

To approach our problem from a different avenue we must first ask, what are the things which all religions have in common? These include: a belief in God, goodness, and honesty, abhorrence of evil, and respect of man's dignity. . . . These ideals and others of a similar view are universal. There are other things that distinguish one religion from another: methods of worship . . . holy days . . . dietary habits . . . saints and heroes. These things are not universal. They are peculiar and different with each religion. With so much universal in religion, how do the differences arise?

It is characteristic of a people to justify its unique customs and religious practices on the basis of certain events in its tradition, such as the victory of the group in battle, its emergence from domination, or the birth of a great hero. These events are the materials out of which traditions grow. Sometimes it is a certain place which has become important because something important happened there. As, for example. Mt. Sinai where the Torah was conceived . . . , Bethlehem, where Jesus was born . . . , Mecca and Medina, where Mohammed walked . . . , Jerusalem, where the Temple stood. When a religion considers these places important, we say that they are sacred to that religion. People feel toward each place a certain reverence, love and devotion.

These objects, persons, places or dates which are considered sacred we may call "sancta": . . . objects that are sacred or important to a religion. The word "sancta" was coined by a contemporary theologian, Dr. Mordecai M. Kaplan.

Judaism has many sancta: events like the Exodus from Egypt; places, such as Jerusalem; objects, such as the Torah; heroes such as Moses; teachers, such as Akiba; and dates, such as the twenty-fifth of Kislev. Christianity has its sancta: in Bethlehem, the Stations of the Cross, the Cross itself, Jesus, the Church fathers, Christmas and Easter. Islam has its sancta: Mecca and Medina, the Crescent, Mohammed. The thing to remember is that the sancta of a people belong to that people and that people alone. They are not universal. Mohammed is primarily sacred to the Moslems. Jesus is a sancta belonging to Christians. Christmas is the exclusive sancta of the Christians and is not universal, just as a Chanukah, Passover, Sukkot are the exclusive sancta of the Jews and are not universal. Sancta are not universal. These are the marks that distinguish one religion from another, . . . and to have one religion that will serve all mankind you must either exchange or drop the sancta of each religion. This is psychologically impossible. Let me indicate the difficulty by an example from the non-religious realm.

We Americans celebrate the Fourth of July. The event we commemorate on the Fourth of July is the signing of the Declaration of Independence. That event is one of the sancta of the American people. To the French, the fourteenth of July is important as their Independence Day, or Bastille Day. . . . The ideal of "freedom" which both days have in common is universally sacred but the specific sancta, the date, is meaningful only to that people in whose history the event occurred. . . . The Fourth of July is meaningless to France, . . . and the fourteenth is not a holiday in America, even though the ideals behind these two days are sacred to both.

Let's bring this down to the level of our families. There is much that families have in common . . . love of parents . . . and love of children. . . . But each family has its own peculiar habits and ways. Each has certain mementos, birthdates, and reminiscences which are unique to it. With all mankind I may share the love of a lovely day in June, but only with my own immediate family can I share the sanctity of the particular day in June when I was married.

Jews share the idea of peace, goodness, and devotion to God with Christians . . . but we can't completely share Jesus, Mohammed, Hillel, St. Augustine, Calvin, Herzl, Thomas Aquinas, and Maimonides because these people are most sacred to that group of whose history they are a part. The ideals may be universal; the sancta themselves, whether person, place, or thing, are not.

What I am trying to say is that it would be impossible to have one religion because you can't undo history nor can you ignore the psychological and anthropological truth that the particular sancta of a people are non-transferable. What they mean to their own members and what they mean to others can never be the same. Is then brotherhood impossible?

The way out of our dilemma is to recognize the true nature of a religion. A religion is not simply a universal set of beliefs or ethics equally acceptable for all peoples. A religion constitutes the tradition of a group which center about its quest for God and just because people worship the same God doesn't mean they have the same history of discovering Him or tradition of serving Him.

To attempt to have one religion is to separate the ideals of a religion from the people that created those ideals; but we can no more separate a religion from its people than we can separate a whirlpool from a river.

Is Brotherhood impossible then? — No, that's the wrong conclusion, for once we accept this approach to religion, our dilemma disappears. It is only when people believe that they have the only Truth, and that this Truth has been revealed to them and them alone, that no other religion can be tolerated by them. It becomes their duty to convert others to this one truth. Then brotherhood is impossible, and religion is indeed a barrier to the achievement of one world.

However, once you say that every religion is a combination of universal ideals plus particular sancta, then it is just as preposterous to say that my religion is truer or better than yours, or that Christmas is better than Chanukah, as it would be to say that the Fourth of July is truer or better than the fourteenth of July.

If a devout Christian tells me that he finds in the adoration of the personality and divinity of Jesus all the inspiration that he requires for living a life that satisfies his spiritual needs, I cannot say that this attitude is not true. It is true for him, although I am so conditioned that I could not possibly find it true in my own experience. On the other hand, if I say to him that I can find in the Torah literature of the Jew the reflection of an attitude toward life more satisfying than any I could find in the New Testament, I, too, am speaking the truth, though he will not respond similarly to my tradition. But comparison as to which is truer is meaningless. Each exists in its own right and has no need to justify itself to others by an assertion of superiority.

With this approach, the whole concept of superiority falls to the ground. This approach does not mean that we love only our religion and look down on others, any more than the fact that I love my mother implies that I must dislike other mothers. It does not mean that I will not mingle freely with members of other religions any more than the fact that I love my family implies that I will not mingle freely with members of other families.

To try to remove differences between religions, to attempt to erase sancta, is the surest road to fascism. Not only that, to erase particular sancta, even if it could be done, would be to render religion sterile, its inspirational potential impotent, its powers of redemption nullified, for specific memories encourage the talents of different religious groups. Specific heroes encourage different sects. These heroes and memories must not be forgotten, if the pious are to be inspired. An impersonal service, with no echoes from history, no heirlooms from ancestors, will not soften the sinner's heart. Akiba must speak to the Jews; Newman must speak to the Catholics; Luther must speak to the Protestants. Religions can live together if they accept this approach to religion. For, with this approach, we can say my religion is as good for me as your religion is good for you. It is not diversity but an imperialistic universalism that is the cause of religious strife.

It may take man a long time to accept this approach, but the path of progress has ever been a slow one. It is typical of the animal kingdom to tolerate no differences in the pack; the mutant or the deviant is destroyed or driven away. We are of that kingdom. It is the quest for God that makes us more fully human, that gives distance to the gap that separates us from the animal pack. We have a long road yet to travel, but we have already made much progress along the road from whence we have come. In earliest antiquity man said to those who differed from him and whom he conquered, "I shall kill you." That was extermination. Later, as man learned to value human strength, he said to those that he conquered and who differed from him, "I dislike you, but I shall use you." And he made of the conquered deviant his beast of burden, his hewer of stone and carrier of water. That was slavery, horrible to consider today but still a step forward from extermination. For it is better to let live than to kill. With the emancipation of the slaves man said to those that differed from him: "I don't like you, but I'll let you alone so long as you stay in your assigned place." That was segregation, still a step forward from slavery. Today, as our democracy matures, we have learned to say: "You're different, but you have rights similar to mine." That's tolerance, a step forward but not the goal. To achieve genuine brotherhood, we must be able to say: "You differ from me, but you have a right to be different, and I shall protect your rights to differ; and further, I shall share your problems and help you realize all your latent powers and I shall encourage you to make the most of whatever creativity your tradition and culture contain so that the symphony of democracy may be enriched by the unique instrument which is yours." That and only that is true brotherhood. We have indeed a long way to travel.

(Continued on page 140)

MR. AND MRS. A. INGHAM BICKNELL, known to Universalists, young and old, throughout the country, were the guests of honor at a celebration of their golden wedding anniversary at the Hotel Continental, Cambridge, Massachusetts, April 21, 1958.

Lifelong Universalists, the Bicknells are members of the Arlington, Massachusetts, Universalist Church. In addition to his busy life as a practicing attorney in Boston, Mr. Bicknell has loyally served his church in local, state and national organizations. The son of a Universalist minister, he early began his church activities, serving terms both as secretary and president of the Young People's Christian Union. He later served the Universalist state organization as both president and vice-president and for many years as treasurer. For over a quarter of a century, he was also the hard working treasurer of the Universalist Church.

Among the friends gathered to honor the Bicknells on their anniversary were two members of the original wedding party, Mrs. Elsie Garfield, who was maid of honor, and the Rev. Dr. Howard C. Gale, who was one of the ushers. The Bicknells have one daughter, Mrs. Margaret E. Larsen of Cambridge and a grandson, Richard W. Larsen, now serving in the United States Navy.

THOUGHTS ON JOINING A CHURCH

Walter Royal Jones, Jr.

There are some things one does only once, ordinarily, even in these unsettled times: get married, name children, choose a life career, or qualify as a citizen. These acts establish firm relationships to persons or principles. If they must ever be rescinded, it is a serious matter.

So also with joining a church. There are few churches whose procedures for joining are simpler than the Universalist; there are few whose requirements of dedication are greater.

Universalism conveys no guarantee that you have at last found the final word of truth. It offers no secret key to ancient mysteries, or to whatever lies "beyond the veil." Nor does it hold assurance of personal prestige, even to being everywhere acknowledged "respectably religious."

If these are your needs, the Universalist Church may prove disappointing. But there are some things of singular worth the Universalist Church can offer.

There is acceptance of yourself as the person you are, at whatever stage of belief or unbelief, grace or awkwardness, wisdom or innocence.

There is worship and study which will introduce you to the infinitely varied yet earnest witness of mankind in all its families, to the uplifting response of life to sincere human seeking.

There is encouragement to engage enthusiastically with life as it is, letting mind grow in breadth, and heart in depth, as you yourself grapple with men's thoughts and the daily experiences of love and fear.

There is being part of a fellowship whose only dignity is its simple humanity, yet whose roots lie deep at the heart of all that is real, and therefore, is as old as life, as the universe itself.

These treasures, beyond price, are the conditions of all genuine spiritual growth. The bounty of life, they are in some measure yours whatever you do. Yet decision, identification and commitment in the church can bring them in fuller measure. In the church: you may *share* the integrity of your understanding; you may *participate* in the worship and study of companions attempting to apply religious insight to the life of the fellowship, and to the society round about; you may *support,* voluntarily, this group and others like it, comprising a broad, vital church; you may *promote* the spirit of fellowship, letting its existence be known, acknowledging your part therein, and encouraging others to discover it for themselves.

The concept here set forth of one's opportunities in Universalism is neither new nor strange to this fellowship. Nearly two centuries ago, the original affirmation of our movement was of the power and love of God, in consequence of which all human life should be ransomed from futility and fulfilled.

We are free to quest, only when we believe the free quest is justified by life and existence as they truly are. This is Universalism!

Poets in Epitome

V. May Sarton

Llewellyn Jones

MAY SARTON is a novelist as well as a poet, and a rough and ready way of "placing" her for the uninformed would be to say that she is to America about what, forty years ago, John Galsworthy was to Great Britain. If I were a young man, this would be interpreted as a stab in the back. Perhaps it is needless to say that it is not that — it is not even a literary but merely a topographical judgment. Galsworthy was a novelist and dramatist (he may even have published a little verse) with an active social conscience which led him into public work for more than one type of reform. And when he wrote, he welcomed the collaboration of that same social conscience.

Miss Sarton in her novels and in her poetry also refuses to compartmentalize herself. The poet and the worker for the Civil Liberties Union are not two partial personalities inhabiting the same body. By this I do not mean that Miss Sarton ever writes poems with "messages" or with tagged-on morals. But, in contrast with many of the "modernist" poets, she expresses not the unconscious or the repressed but the total personality. As intelligence is part of the total personality, every poem of hers has a logical structure — in John Crowe Ransome's sense, explained in the first article in this series. That clarity and discipline should stamp her work seems fitting when we recall that Miss Sarton is the daughter of the late George Sarton, the great historian of science and great humanist — in the non-sectarian sense of the word. And now I pause silently to pray that nobody misunderstands that remark and accuses me of thinking that acquired characteristics are inherited.

Nevertheless, in poem after poem, Miss Sarton's appreciation of texture, of color, of the pictorial, the musical, is immediately integrated into a feeling of order, of discipline. In this respect her poetry reminds me very strongly of that of Alice Meynell. In this respect only, for otherwise the two poets differ widely. To mention only one difference, Mrs. Meynell is helped enormously by the fact that as a Roman Catholic she has the entire church symbolism at her disposal. Miss Sarton has no such convenient storehouse of symbolism: she has to write her poems from scratch as it were.

One example of this immediate translation of texture into poetic logic is "Architectural Image" from Miss Sarton's second collection of poems, "Inner Landscape" (Houghton Mifflin). The image is that of a church:

> "Whatever arches mould to gentle curve,
> Whatever flowers are carved into its face,
> Are thrown, are carved to decorate and serve
> That motion of a finger into space.
>
> All that is builded here is built to bind
> The gentle arch, the stone flower of desire
> Into the sterner vision of the mind:
> The structure of this passion is a spire."

Miss Sarton's subject-matters are many. She knows her America thoroughly, she knows France thoroughly — and one of her notable poems is about her first sight, on a return to Europe, of the Belgium of her ancestors — and she has explored the impacts of love and the processes of aesthetic creation. On another level are her poems on pictures, not literary interpretations of paintings — that, she would disdain — but translations into verse of their formal qualities. See for example "These Pure Arches" based on Chirico's "The Delights of the Poet." And through them all, this insistence on the disciplined, this taming of the Dyonisiac. It is perhaps most explicitly expressed in "To the North" from *In Time Like Air* (Rinehart) Miss Sarton's latest collection, published indeed only a month or so ago.

The poem describes a return home after a sojourn in southern Europe:

> "Oh splendid was that spendthrift living,
> The quick growth in the South, the over-giving,
> But ripeness tumbles swiftly into ruin
> And death is there under that awful sun,

The fig bursting with sweetness, the grape broken,
And every word too heavy that is spoken —
And we come back now, silenced, to this earth
To bind up selfhood in the North."

"Expository prose" is a recognized category of writing — people get paid for teaching it. But "expository poetry" — I imagine that on the lips of the young poetic rebels that would be a term of abuse. However Miss Sarton is not afraid to practice it. Turn for examples to "American Landscapes," in "The Lion and the Rose" (Rinehart: 1948). I had visited Monticello before I read Miss Sarton's exposition of what that living, captivating artifact has to tell us, and what she tells us is something that a native American, unable to contrast what he sees with any Old World background, might well overlook. For Monticello is indeed:

"Europe become implacably American!"

It is something expressing invention, craft, liveliness, but at the same time "taut within the classic frame." And for that very reason it is not our heritage today. What we can read in it, though, is the future:

The time must come when, from the people's heart
Government grows to meet the stature of a man,
And freedom finds its form, that great unruly art,
And the state is a house designed by Jefferson.

Miss Sarton's first collection of poetry, *Encounter in April,* has been out of print for years. Her second collection, *Inner Landscape* (Houghton Mifflin), probably is, too. *The Lion and the Rose* (Rinehart 1948) and *The Land of Silence* (Rinehart) may still be found, I think, in bookstores. The former contains one of Miss Sarton's most successful poems based on a pictorial motif, "The Lady and the Unicorn," which is at once a "transcription" of a Cluny tapestry, a parable of sublimated love and of the sublimation of life itself that we call art. But I must resist the temptation to draw any parallel between this poem and Keats's ode on a Grecian urn if only because Miss Sarton has not appended any philosophical tag. All that she has to say is implicit in every line. And, incidentally, in its lyrical quality, it has what I might call a melodic insistence, more emphatic than is usual in Miss Sarton's work.

"I am the unicorn and bow my head
You are the lady woven into history
And here forever we are bound in mystery
Our wine, Imagination, and our bread,
And I the unicorn who bows his head."

I was told the other day that a friend after reading "Phoenix" in *Time Like Air* told Miss Sarton that she had there expressed the essence of her novel of some years ago, *Faithful Are the Wounds.* That novel, of course, had a special interest for all who knew the contemporary life of Harvard. I make no apology for not devoting any of this article to Miss Sarton's fiction. It is too well known and highly esteemed to need mention here. And whoever reads Miss Sarton's poetry will naturally turn to her fiction too: and be well rewarded.

DOES ONE WORLD NEED ONE RELIGION?

(Continued from page 137)

Paradoxically, not only does one world not mean one religion, but one religion would bring about the destruction of the world. *One world means respect for and encouragement of each religion,* each culture and the ideals of each people. The ideals are universal and equally noble. As for the particular differences, let each one of us heed the words of the prophet Micah, who echoed the teachings of Isaiah, in a magnificent oration which concludes:

"All peoples shall remain loyal,
each to its own religion,
and we will live ever loyal to ours."

These are exactly the sentiments of Hosea Ballou, the Universalist minister of a century ago, whose words you have upon the parkway face of the sign which is before the Minneapolis Universalist Church:

"If we have brotherly love,
there is no disagreement
that can do us any harm.
"If we do not have brotherly love,
there is no agreement
that can do us any good."

That is brotherhood!

REFLECTIONS

It is not with yesterday's answers, but from today's questions that tomorrow is built.

* * *

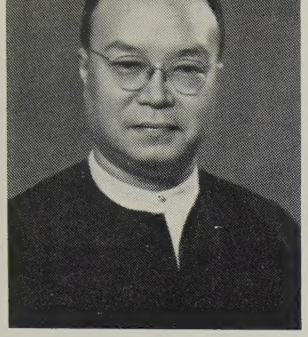
Anybody got the billboard concession on the Moon yet?

* * *

Time? — Three months was all Amos had, and maybe not a great deal more for Jesus.

* * *

It is too bad we have to live before we discover what life is. But that's life for you. — REV



Hon. U. Chan Htoon

Dr. Andre Bouvier

Rabbi Freehof

Today's Religions Can Meet Today's Need

Sixteenth World Congress, International Association for Religious Freedom

THE American Unitarian Association and The Universalist Church of America will be hosts to more than one thousand representatives of free religious groups from thirty nations who will attend the Sixteenth World Congress of the International Association For Religious Freedom to be held in Rockefeller Chapel of the University of Chicago, August 9-16.

World renowned leaders of Hinduism, Islam, Buddhism, Judaism and Christianity will speak on the Conference theme, *Today's Religions Can Meet the World's Needs Today.* The Hon. U. Chan Htoon, Justice of the Supreme Court of Burma and vice-president of the World Fellowship of Buddhists, will represent Buddhism; Sir Muhammed Zafrulla Khan, former Prime Minister of Pakistan and now a Judge at the International Court of Justice at The Hague, will represent Islam; Rabbi Solomon Freehof, Pittsburg, former president of the Central Conference of American Rabbis, will represent Judaism; Dr. Kalidas Hag of the University of Calcutta, India, will represent Hinduism, and Professor Wilhelm Pauck of Union Theological Seminary, New York, will represent Christianity.

American sponsors of the Congress include Adlai Stevenson, Owen D. Young, Sinclair Weeks, Dr. Paul Dudley White, Chester Bowles, Ralph Bunche, Senator Joseph S. Clark, Jr., Arthur Morgan, Henry Steele Commanger, and William Ernest Hocking.

International sponsors of the Congress include Lester Pearson of Canada; Dr. Albert Schweitzer, Africa; Sir Sarvepalli Radhukrishnun, Vice-President of India; Dr. Hideo Kishomoto, Japan, and Dr. C. van den Berg, President of the Dutch Protestant Union.

The Honorary Chairman of the Congress and Chairman of the Finance Committee is Percival F. Brundage. The Rev. Dana McLean Greeley, D.D., Arlington Street Unitarian Church of Boston, is general chairman of the Committee on Arrangements. The Rev. Dana E. Klotzle, Boston, director of the Universalist Service Committee, is chairman of the Promotion Committee and the Rev. Edward Cahill, Atlanta, Georgia, is chairman of Transportation. The Rev. David Cole, First Universalist Church, Chicago, and the Rev. Leslie T. Pennington of the First Unitarian Church, Chicago, are co-chairmen of the Hospitality Committee. The Rev. Ernest W. Kuebler, D.D., acting director of the Council of Liberal Churches, Universalist-Unitarian, is Program Chairman.

The purpose of the Congress is to explore various ways in which the basic needs of men in the world today can be met by the ethical and spiritual teachings of the several high religions, with special emphasis upon the importance of mutual understanding, sympathy, appreciation, and active co-operation among the various religions. Amid wide diversities of opinion and practice, there is a core of common belief that is not the *least common factor,* but rather the *greatest common denominator,* to discover which is to give fresh energy to every form of religious conviction and purpose, and to make possible a united effort to create a better and happier and more truly spiritual life for all men everywhere.

The Right Honorable J. Chuter Ede, former Home Secretary for Great Britain and present Member of Parliament, is President of the International Association which held its first Congress in Boston in 1900. The most recent Congress was held in 1955 in Belfast, Ireland, under the sponsorship of the non-subscribing churches of Northern Ireland. — D.E.K.

Space, Time, and the Human Equation in Urbana

Joint Meeting of Midwest Universalists and Unitarians

John S. MacPhee

INDIANA may have its Five Year Plan, The Universalist Church of America its Four Year Plan, but the Midwest Universalist Conference is about to embark on its fourth Three Year Plan. The first in 1949, established the Conference from five State Conventions (now six); the second, in 1952, inaugurated a program of part-time administrative help; the third, in 1955, moved toward a more complete program through the employment of a full-time executive minister with adequate travel and housing budget; the fourth of the Three Year Plans, recommended by the Urbana Assembly in 1958, would establish a regional office in Chicago, perhaps in Lombard House located in the vicinity of the University of Chicago and Meadville-Lombard Theological School.

Although these have been the major steps in the progress of the Conference through the years there have been many others, including: moving from an operating budget of $500 to one of over $10,000 in a period of less than six years; an extension program involving one full-time minister and several part-time men; a publications program involving a magazine sent to all Universalists in the area, another geared to the needs of "isolated Universalists," and several others including one for ministers in the region. Subregions in conjunction with Unitarian churches in the Western Unitarian Conference have been established for more effective operation of the program.

These and many other matters were reported at the First Joint Biennial Conference which was held in Urbana, Illinois, from April 11 to 13. Although the ministers of both denominations have been meeting together for the past several years, this is the first time the two conferences have implemented any united effort on this level. Obviously the plan is the same used by the U. C. A. and the A. U. A. during the past three biennials where the programs are combined with separate periods set aside for business sessions. During the same period (actually beginning Wednesday, April 9, and running through Sunday), there were meetings of the ministers of both denominations, Illinois Association of Universalist Women, Western Conference Alliance, the Illinois State Convention as well as representative groups from other state groups (Iowa State Convention for example). The annual meeting pattern has been to hold full-scale subregional (State Conventions) meetings in the odd year (the same year the national Biennial is held) and Conference meetings of all the Conventions on the even years. During the latter, each State Convention will have a chance to meet separately to conduct its own business.

The schedule for meetings at Urbana went like this: the ministers met together at Allerton Park from Wednesday afternoon to Friday noon. The two women's groups met all day, Thursday and Friday. Theme luncheons to discuss workshop sessions were held Friday noon with discussions following. The Illinois Universalist Convention met Friday afternoon. There were nearly one thousand people present for the evening lecture on *The Cause of World War III* by C.

Wright Mills. This was followed by a reception in the Student Chapel (formerly the Unitarian Church). The Urbana High School was taken over for the Saturday discussion groups and official business meetings of the Midwest Universalist and Western Unitarian Conferences. There were approximately thirty groups discussing topics relative to the theme of the Conference, *Space, Time, and the Human Equation,* denominational affairs and educational concerns, out of which came the resolutions presented to the Conference business sessions. The group discussion program was set up under the direction of Royal Cloyd, head of the Adult Department of the C. L. C. Division of Education.

About three hundred were in attendance at the Saturday night banquet held in the Illinois Union Ballroom. Dr. Ernest Kuebler of the Council of Liberal Churches gave the main address. The Rev. Carleton M. Fisher, minister of the First Universalist Church of Wausau, Wisconsin and president of The Universalist Church of America, gave the sermon on Sunday morning in Smith Hall, on the University of Illinois campus, on the subject, *A Religion for Our Times.*

The Saturday afternoon business session of the Midwest Universalist Conference was conducted by the president, the Rev. Albert Harkins. Much of the time was taken up with the reports of the various committees, budget discussion and elections. A budget of $15,300 was presented but referred back to the directors for further discussion and adoption. This budget, although sharply increased over preceding expenditures, envisioned the move into Chicago. This would entail some secretarial help heretofore not available. Officers elected: president, the Rev. David Cole, Chicago; vice-president, Dr. Carl Olson, Minneapolis; secretary, Mrs. Ralph Cross, Muncie; and treasurer, Paul E. Herschel, Jr., Peoria.

The new officers will take over their duties at the beginning of the new fiscal period of the Conference, September 1, at which time a different conference setup goes into effect which means that instead of two directors from each state making up the board, there will be one director elected (or appointed) by each state and the officers elected by the assembly. This will make a new board of ten members.

Most of the credit for the success of this first joint biennial should go to the local committee consisting of the host ministers, the Rev. Earle McKinney and the Rev. Arnold Westwood, Bud Konzo and Bob Storm.

CAN YOUR CONSCIENCE BE YOUR GUIDE?

Gordon B. McKeeman

"I don't need to go to church to be good. I just let my conscience be my guide." So some say. But hidden in this statement is a supposition hard to support. It presumes that the individual conscience is an unerring judge of right and wrong. We do, indeed, sense right and wrong in our activities. But the matter is more complex than that.

Each of us has a natural impulse to seek the satisfaction of needs and desires. When hungry, we seek food; when lonely, companionship. In infancy, we seek blindly and without regard to the convenience, happiness or rights of others. After a while, our parents try to help us to understand that there are acceptable and non-acceptable kinds of behavior. Usually this is accomplished by punishment.

Gradually, we learn to anticipate possible punishment for what our parents have taught us to be wrong, and we avoid the wrong to avoid the punishment. Later, teachers, neighbors and friends also impart their ideas of morality. But this is all dependent upon others.

Any adult whose conscience consists of no more than the agglomeration of others' ideas of right is still a child, morally speaking. Such are incapable of independent, moral decisions. They can only be what others tell them to be. This can be extremely dangerous, leading as it does, to all manner of tyranny. Especially is it dangerous in an era such as this, which is full of moral confusion.

Growing up means, in part, to choose one's own basic values. Universalism suggests that this basic value is human personality, each of which is sacred. Growing up also means understanding the reason for morality. We are not moral to buy a place in the heavenly abode, but because morality is the ground rule for living together. Without it, the fabric of civilization is rent from top to bottom.

Our Church is peculiarly equipped to aid us in the task of growing up morally. It is the repository of the wisdom of the past, places its faith in each individual's desire and capacity to develop an adult moral structure, and offers the encouragement, support and inspiration needed for the task.

To answer the question posed in the beginning — yes, your conscience can be your guide — *if* your conscience is expanded, personal, and impassioned.

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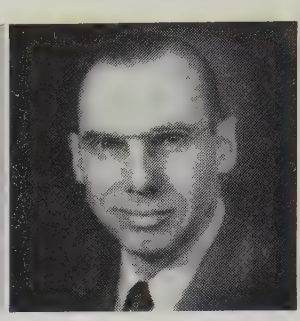
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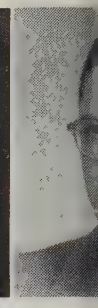
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UNIVERSALIST ADVANCE at all possible points was voted by the Board of Trustees of The Universalist Church of America at their Spring meeting held April 22-24, 1958 at Framingham, Massachusetts. It is a tribute to the intelligent concern and special abilities of the various trustees that they were able to work out an "Advance" program within the budgetary "freeze" limit of $165,000 as determined by a representative conference of Universalists two years ago.

Chief point of Advance was the decision to employ (as of October 1) a full-time director of Extension as recommended by the General Superintendent, the Rev. Philip Randall Giles. Equally important was the vote to increase ministerial pensions from $500 to $600 per year.

Recognizing the imperative needs in the areas of Publications and Public Relations, the trustees appropriated sufficient monies to allow the Advisory Committees of these two departments who come from all over the country to meet at least once each year. It was generally agreed that there is a need to involve more representative Universalists in planning and executing the denominational Advance at all levels. The present membership of the Advisory Committee for Extension and Service is in the northeast area, thus permitting them to meet once or twice annually.

The General Superintendent was instructed to convene the first meeting of the Denominational Planning Agency which will include five trustees of the U.C.A., representatives of the various headquarters functions and one representative from the A.U.W., L.R.Y., U.P.H., C.L.C., Council of Superintendents, U.M.A. and A.U.M. A budget item was set up to provide for U.C.A. representation with the understanding that the auxiliary agencies will pay the expenses of their representatives.

The trustees elected the Rev. Carleton M. Fisher, the Rev. Philip Giles, Dr. Robert Tapp, Mrs. Emery Hamlin and the Rev. Dana Klotzle the five Universalist delegates to the I.A.R.F. Congress to be held in Chicago, August 9-16, 1958. The Rev. Carl Nelson, Wellesley, and Clifford Kelsey were elected trustees of the Universalist Publishing House for a three-year term.

The Rev. Dana E. Klotzle, director of the Department of Service, reported that Dr. and Mrs. Gustav Ulrich will leave June 7, 1958, for West Berlin where they will work on behalf of the Service Committee with refugees from the East zone for a period of five months to a year. He reported also that the Rev. Toshio Yoshioka, executive minister of the Universalist Church of Japan, will visit the Philippine Islands in June to survey the newly established Universalist movement in that country and to conduct leadership training sessions for the local leaders.

The new director of the Unified Appeal, Mr. LeRoi G. Dixon, reported to the trustees that income from the churches is better this year than it was last year at the same date. He expressed the hope of all present that the pattern of increases will continue through the close of the fiscal year, June 30.

Wilson Piper, chairman of the Investment Committee, conducted an open session of his committee to demonstrate how carefully and fully this group endeavors to meet its responsibilities.

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een McKinney Olson Lovett Worthington Kapp

CLYDE F. JOSLYN, JR., new treasurer of The Universalist Church of America, member of the Waltham Universalist Church of Massachusetts, has been associated with his home church for thirty-two years. Mr. Joslyn is professionally well prepared for his new office. He is office manager and accountant for M. Steinert and Sons, Boston. He has served as chairman of the board of trustees of his home church and is now Commissioner of Finance in the newly merged Universalist-Unitarian parish of Waltham. He serves his community also as auditor for the Waltham Council of Churches. Mr. Joslyn is a member of the National Association of Accountants, the Masonic Order, a veteran of World War II and a graduate of Northeastern University.

The Rev. Leon Hopper, director of L.R.Y., reported that their basic concern is in the development of resource materials, leadership training of both youth and adults and a revamping of the college age program.

The Rev. Emerson Lalone, D.D., manager of the Universalist Publishing House, reported publication in paperback edition of *Religion Can Make Sense,* Scott; and *A Religion For Greatness,* Clarence R. Skinner; selling for $1.25 each. A new paperback edition of the volume which he wrote called, *And Thy Neighbors As Thyself,* will be brought out in the near future.

The Rev. Ernest Kuebler, S.T.D., reported for the Division of Education, C.L.C., and Mrs. Emery Hamlin for the Association of Universalist Women. Both reports were received with commendation.

Much time was given over to the report presented by the Rev. William B. Rice, chairman of the Joint Merger Commission. He reported that educational materials will be sent to the local churches, September, 1958, with formal study sessions on merger suggested for October through January, 1959. The schedule calls for a plebiscite to be conducted in February with returns due by March 15.

Board members present were the Rev. Carleton M. Fisher, Mr. Wilson C. Piper, Dr. Max A. Kapp, Mr. Arthur K. Litchfield, Mr. Joseph Lovett, the Rev. Earle T. McKinney, Dr. Carl H. Olson, Mr. Levon Seron, the Rev. Melvin Van de Workeen, Mrs. Edna Wilson, Mrs. Walter Worthington, and Miss Esther A. Richardson, general secretary.

More Horse Sense and Less Horse Power

A STATISTICAL generation ago, this editor was student summer minister of a midwestern rural parish. One of our parishioners, whom we remember with great affection, gave us a free loan of a handsome saddle horse. We remember this beautiful horse and his owner not only because we were provided with pleasant transportation, but also because of our affection for both the horse and man.

Our parishioner was able to provide us with the horse because he owned and kept more horses than he needed. For this he was mildly criticized by his neighbors, but certainly not by us. Another of our parishioners said of the owner of our horse, "The trouble with Cy is that he's got more horse power than horse sense."

We never agreed with that criticism of our good old horse-loving friend even though he, perhaps, made less money than some farmers who kept fewer horses. He had a good life and certainly all of his animals were well-treated.

Thinking about the economic problems of contemporary American living, however, this old criticism seems to us valid when applied to American business leadership. Detroit has continued to manufacture larger and larger and more and more powerful automobiles for years. In a world of diminishing resources, more steel, more rubber, more oil, more gasoline are consumed by more and more cars. It seems quite obvious that this performance is truly an affair of more horse power than horse sense. One of the lesser, but nonetheless significant results of this process has been to price tens of thousands of Americans right out of the American automobile market. Not all of the glib advertising talk about "Buy Now" can or will change this situation.

A far worse result of this wasteful economic process lies in the fact that it is a continuing expression of a most dangerous moral confusion. This is mistaking a scale of living for a standard of life. The talk about the "American standard of living" is dangerous precisely because the reference is not to American values, but to a scale of material living.

One of man's outstanding survival qualities is his ability to conceive and to live by moral values. We are betraying this quality and perhaps even weakening our ability to live by moral values. The materialistic process of building a bigger bomb or a bigger automobile and then equating "bigger" with better is a present illusion which, if continued, will surely lead to destruction.

What our business leaders need and need now, what our political rulers need and need more of, what we all need in this country is *more horse sense and less horse power.*

MAKE DAYLIGHT SAVING LIFE SAVING

THE morning news brings a report of a load of teen-agers in a serious, and perhaps for some, critical accident on a through way with which we are well acquainted. The accident happened at a turnoff where there is perfect visibility and a level road. The speeding automobile somehow went out of control, jumped the curve onto the dividing strip and from there to the abutment of the crossover bridge.

Why? Too much speed, of course. For this, however, we cannot justly blame our youngsters. They are immature persons taking their cues for behavior from the grown-ups around them.

Too many of us drive too fast too much of the time. In so doing, we not only endanger our own lives and the lives of other adults on the road, but we also contribute to unsafe driving habits among members of the rising generation. Let's quit blaming the recklessness of teen-agers and put the blame where it belongs on those of us many years removed from our teens.

Our lethal speeds are not confined to open through ways. The traffic speed in our cities is positively frightening. This is in part, of course, due to the mistaken thought that traffic must be pushed along rapidly to prevent tie-ups. We may be wrong, but we think this idea is nonsense. Instead of preventing tie-ups, it increases accidents in which pedestrians and particularly children are the victims. Police Commissioner Kennedy of New York City, looking forward to the advent of daylight saving this spring with more children on the streets for longer hours, said, "I hope the clock, not the traffic death rate, will be the only item advanced." Commissioner Kennedy was not optimistic, however. He did urge greater care on the part

of both drivers and pedestrians. The driver should be especially careful and alert to the possibility of children stepping out from behind parked cars or suddenly running into the streets to retrieve balls. Responsibility for making daylight saving time life saving time belongs neither to childhood nor youth. It rests squarely on you and me.

QUESTION?

WE do not know the answer, but we do know the question. Question: Is it more useful to have regional Universalist conventions in the late spring when the weather is good and perhaps more key people can be present or to have the said Universalist conventions early in the fall at the beginning of the church year?

The spring conventions present their programs of workshops and seminars to church people at the end of a church year. The fall convention presents the workshop and seminar at the beginning of the church year when the delegates can go back to the local church carrying the enthusiasm of new ideas into the new program of the church.

We have always been a fall conventioner ourselves, but we honestly don't know the answer to our question.

COMBATING JUVENILE DELINQUENCY

PRESIDENT Thomas J. Lloyd and the Secretary-Treasurer Patrick E. Gorman, officers of Amalgamated Meat Cutters, have raised their voices to urge banning of the sale of toy pistols to combat juvenile delinquency. We are on the same side of this question as these good men. It distresses us to see children spending so much of their time playing with the aid of very realistic toy guns. The youngsters have not only pistols, but imitation machine guns and artillery that are frightening in their simulated realism.

We do not, however, believe that passing a law, even in every one of our forty-eight states, will do very much to combat juvenile delinquency. Juvenile delinquency is a product of adult folly, stupidity and sinfulness. Nations that engage in protracted periods of the international murderous violence called war have always suffered from post-war periods of juvenile delinquency. Our present juvenile delinquency is in large part a product of two world wars in one generation. To combat juvenile delinquency successfully here or abroad, we must achieve durable world peace.

RELIGION AND WORLD PEACE

PROFESSOR J. Paul Williams of Mt. Holyoke spoke to the Massachusetts Universalist ministers at their convention session, May 9, on *The Role of Religion in Achieving a Durable Peace.* Professor Williams' address was stimulating and heartening. This was partly so because he said some things that Universalist ministers, including this editor, have been saying for many years. We were particularly pleased to hear this Christian Congregationalist say without qualification, "We do not have to agree on the nature of the ultimate." The "We" here referred to, includes not only Catholics and Protestants, but also Jews and Buddhists and Hindus and other world religions. In other words to make our religions do their part in achieving peace, we do not need the uniformity of one religion. We do not all need to subscribe to the same definition of God or "ultimate reality."

Professor Williams' attitude is an encouraging sign. Perhaps, it is only a straw in the wind, but it is one of many straws. We begin to hope that Western Christendom is on the way to abandoning religious imperialism even as many of their governments have abandoned political imperialism. Certain it is that other world religionists can never join hands with us in helping to create one peaceful world until we cease from the spiritual arrogance which maintains that only through Christianity can man be saved.

SEEDS OF BEAUTY

TRAVELING about eastern Massachusetts in the spring of the year, one comes on bits of beauty in strange and unusual places; the edge of an old quarry pit, an abandoned pasture, the side of a ramshackle old barn. Such spots are luminous with beauty at this time of year, for there, one sees little trees in full bloom. Who planted them on that steep hillside? Why do they lean precariously over this old landslide or grow close to the south side of that old barn? No one knows. One thing is sure, the American scene owes as much to others for beauty as it does to Johnny Appleseed. The wild peach trees were sown by thoughtless hands, the hands of lunching workmen or schoolboys or picnickers.

We often criticize Americans for carelessly scattering rubbish in their wake. The criticism is justified. Along with the criticism should go appreciation of those who have made the blossoming peach trees a continuing joy to our New England scene.

PLUMB LINE

THE person who, under the weight of much tribulation, questions the existence of God; "If there is a God, why does he let me suffer?"; is facing what philosophers for many years have called the "problem of evil." If there is a God, who must by any reasonable definition be all good and all powerful, a loving creator, why is there evil in the world? Because life seems to be imperfect, we feel belief in God to be on an unsound foundation. The apple looks good, but there is a worm in it. The worm poses a problem to theists. The worm assumes the proportions of a snake, like even unto a certain snake in a certain garden who also set himself up in opposition to divinity. But, if, because of the existence of evil, because of the imperfection, we were to deny the existence of God, we would then have a far greater problem on our minds, the "problem of good," beside which the problem of evil is insignificant. If we have difficulty explaining the few specks of black, how infinitely much more difficulty we would have explaining the whole background of white against which we see them. It seems to me significant that we take for granted the great, underlying, continuing store of goodness in life. Even the person who is so filled with doubt, because of the suffering which besets him, finds life possible; never, in his right mind, regretting all of life, but only the troublesome areas of it. He reveals a fundamental faith in that he is not surprised that life is still worthwhile. If he really doubted, he would be met on every hand with the perplexing question, "If there is no God, whence comes the good?," the good that is so natural in life that we are hardly aware of it. We are very conscious of that which is wrong, because we expect in our heart that things will be good. Just as the evil in life is an evil within goodness, an operative imperfection, so our doubts are doubts in faith, operative dissatisfactions. They might more properly be called concerns, which serve to keep us engaged in the continuing creation of the world, but which cannot strip us of the soul faith that is the divine spirit in us. Man is born with faith. The baby does not have to learn to trust, but rather must learn to discipline his total faith to the best needs of life. We are born reaching out confidently, trustfully, and whatever happens to us we never lose this going forth into life. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." — CRITERIUS

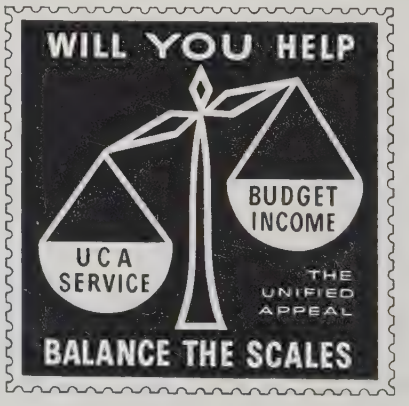
HARBINGERS

EVERY year at this time it becomes necessary to count steeples and determine which churches have turned in their Unified Appeal contributions, showing an increase, before the U.C.A. fiscal year ends on June 30. Since more and more churches are considering the Unified Appeal as a part of their operating budget, their payments have been coming in on a monthly or quarterly basis. This is obviously the most businesslike way of contributing and we are grateful to those churches which, up to May first, have co-operated to their fullest extent.

Honor Roll of Increased Giving to the Unified Appeal

California — Costa Mesa, Oakland, Riverside. **Connecticut** — New London, West Hartford. **Florida** — St. Petersburg, Tarpon Springs. **Illinois** — Aurora Fellowship, Elgin, Hutsonville, Stockton. **Iowa** — Mitchellville, Webster City. **Kansas** — Hutchinson, Junction City. **Maine** — Bangor, Brunswick, Caribou, Dexter, Greene, Livermore 2nd, North Jay, Rockland, Sangerville, Westbrook. **Massachusetts** — Braintree, Brockton, Framingham, Hardwick, Orleans, Peabody, Southbridge, Stoughton, Worcester 1st. **Michigan** — Concord, Northwest Detroit. **Minnesota** — Minneapolis. **New Hampshire** — Marlboro, Portsmouth. **New York** — Amherst Fellowship, Auburn, Bristol, Central Square, East Aurora Fellowship, Hornell, Oneonta, Perry. **North Carolina** — Outlaws Bridge. **Ohio** — Akron, Cleveland 1st, Cuyahoga Falls Fellowship, Eaton. **Pennsylvania** — Girard, Linesville, Reading, Standing Stone, Towanda. **Vermont** — Bethel, Derby Line, Northfield, Rochester. **West Virginia** — Fork Ridge. **Canada** — Harvey, N. B.

There are many churches that have not turned in their increased contributions as of this date, but will do so before the U.C.A. fiscal year ends. A complete list of honor churches that have sent in increased contributions by June 30, will be published in the August *Leader*. — L.G.D.



Our Library Desk

SIX DAYS OR FOREVER

By Ray Ginger
Beacon Press, Boston, 1958
Price $3.95

The recent play, *Inherit the Wind,* with its superb performances by Paul Muni and Ed Begley as Clarence Darrow and William Jennings Bryan, will have done much to bring again to life the incredible Tennessee "Monkey Trial."

Yet for a younger generation, it may come as a surprise that this famous bout between Science and Fundamentalism took place, not in the dim prehistory of the nineteenth century, but a mere thirty-three years ago, almost "modern times!"

In a case history of the impulse to repress heresy, whether religious or political (and they are seldom divorced from each other), Ray Ginger, editor of the College Department of Alfred A. Knopf, Inc., has written what is probably the most penetrating study of the Scopes trial. His pages disclose to us the many-sided ideological conflicts, social pressures and personal ambitions that lay behind the anti-evolution law in the first place, and the fantastic combination of religious principle and chamber-of-commerce promoting that led to the test case.

Here we see the earnest back-country candidate, John Washington Butler, seeking election, but lacking an issue. He picks a "safe one" and wins, forgetting all about it during his first term of office. Getting around to it leisurely in the second, however, he submits a bill no one takes seriously, even when Baptist and Methodist rivalry forestall its expected death in committee. University leaders are annoyed, but hold their peace for fear of jeopardy to much-desired appropriations. Governor Peay signs, with the pious affirmation that atheism has been served a needed rebuke, but that the law will probably never be enforced.

And so it went, creeping along. And indeed, it might never have been invoked, if some friends in Dayton, who among themselves enjoyed arguing the issue of Fundamentalism, had not seen an opportunity to bring public and lucrative attention to their home town. So, with what amounted almost to gleeful rubbing of hands, the test case was contrived.

Ginger prepares us for the duel between Darrow and Bryan with sharp glimpses into their backgrounds and personalities. Other characters in the tale, Scopes the teacher, Raulston the judge, various court figures, and many whose names are familiar in the liberal world, emerge clearly and, on the whole, sympathetically. We see the roles of the American Civil Liberties Union, and the press, and indirectly in the distance the struggle between church and industry for the loyalty of men's minds.

All this is told with verve, and yet fairness. Ginger has his heroes, but they are not saints; villains, but they are not demons. They illumine, shape, but do not resolve a pivotal episode in the epic struggle for freedom to think and teach, in a democratic community.

Some will wish, occasionally, that the author had scanned his dictionary less thoroughly. The common reader in search simply of a whopping good story (which this is) will stumble from time to time over such words as "filiopiety," "multifoliate," "corybantic," and "propadeutic," to mention a few.

But these are minor, and allowable. The work as a whole is brilliant. This reviewer could not put it down. It deserves to become a best-seller.

—Walter Royal Jones, Jr.

REFLECTIONS ON HANGING

By Arthur Koestler
Macmillan Company
Price: $3.50

Arthur Koestler, with superb mastery and organization of his material, has written the definitive book in the history of the struggle for the abolition of capital punishment. People who can be convinced by intelligent arguments will no longer, after reading this book, continue to believe in the need or justifications advanced in defense of the death penalty.

As brilliantly, as concisely, as effectively as the arguments for abolition can be put, this book puts them. There remains only one defense to the believer in the death penalty: the admission that he really *likes* to have people killed. Stated thus bluntly, it is to admit that the public for gladiator shows is yet with us, though refined by twentieth-century techniques and bolstered by pseudo-moral arguments.

Koestler makes the point over and over again in this striking book: there are just no reasons in favor of capital punishment except the taste for blood. One by one, he brings up every argument ever used to justify this legal murder and then he marches out the indisputable, unanswerable facts which knock these "arguments" back into the barbaric past from which they come.

There is an added pleasure in reading a book as well done as this. It is the joy in watching a brilliant mind take hold of a myth (that capital punishment is a deterrent to murder) and by pure logic, right reasoning, and solid factual argument utterly annihilate that myth.

I repeat, nobody who has a good mind and who is willing to use it can finish this book and continue to believe in capital punishment. Koestler relegates that idea to the limbo where believers in the theory that the earth is flat exist. There are people who believe the earth is flat. And there still are people who believe in capital punishment. But there is no defense left them after this book except the frank admission that they are bloodthirsty, or that they are eccentrics, or illiterates. And though we often are, we have no real desire to be governed by bloodthirsty eccentrics and vengeful illiterates.

Only six states in the United States do not practice capital punishment. This book is recommended to readers in the forty-two states where this legal crime is still carried on. Read it — and let your conscience do the rest.

— Carl Seaburg

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Softball game.

Learning to make a tomahawk.

"TEN YEARS FORWARD"

While the redevelopment program at the Clara Barton Birthplace Camp and the raising of the Silver Anniversary Fund have been given special coverage in recent camp articles, the Elliott P. Joslin Camp has not been neglected. When on June 14, the tenth anniversary of the boys' camp is observed, marked changes in the physical plant will be evident.

No such radical changes as those made at the girls' camp have been necessary, for the Elliott P. Joslin Camp was planned as a complete unit. And, in 1948, the year this camp was constructed, modern camping standards were in effect.

What has happened, however, is that enrollment at the camp has doubled, facilities improved and the program broadened in scope far beyond anything anticipated in the early years.

These changes placed a strain on the physical plant even though by comparison with the Clara Barton Birthplace Camp it was quite modern and superior.

In 1957, the maximum enrollment for both camps was fixed at eighty-five campers at any given time. With this as the determining factor, sanitary facilities and all utilities at the Elliott P. Joslin Camp have been expanded and corrected to meet health standards.

While the pond, too, was far more adequate than the one at the Clara Barton Birthplace Camp, a major "clean-up" program was initiated and when the 1958 season opens the Elliott P. Joslin pond will have been cleared of the plant and animal life which were proving a serious hindrance to the water sports.

Additional kitchen equipment has been installed including a new stove, rotary toaster and a mixer. Other repairs and improvements have been made, where needed. The farmhouse on the property has been painted and the road into the camp has been resurfaced.

One of the most important developments has been the employment of a year-round superintendent of buildings and grounds for both camps. With the major improvements at both camps, those persons closely associated with the program have long felt that to protect the property, a year-round maintenance man was essential. However, they were anxious to secure a person who would take a personal interest in the camps, a Universalist if possible. The committee is pleased to announce that they have found such a person, Stanley Perkins, who will begin his duties on June 1. Mr. and Mrs. Perkins, members of the Universalist Church in Auburn, Maine, will live in the farmhouse at the Joslin Camp. Mrs. Perkins will serve as cook for the boys' camp.

Physical plants, no matter how fine, will not insure successful camps. However, they help, and with our superior medical and camping staffs we feel confident that the Clara Barton Birthplace and the Elliott P. Joslin Camps enter their second quarter century and their second decade respectively with every assurance of rendering even

greater service to diabetic girls and boys as long as they enjoy the continued loyalty and financial support of Universalist women and their many friends.

— A.S.B.

SUMMER SERVICES AT UNIVERSALIST CHURCH, OXFORD, MASS.

Services will be held at the historic Oxford Universalist Church on July 13, August 3 and 24. Campers and staff members from both the Clara Barton Birthplace and Elliott P. Joslin Camps will attend all three services at which Universalist ministers will be guest preachers. The music will be under the direction of the camp staff.

Universalists living in the area or traveling in New England are urged to be present for one or more of these services and remain afterward to visit the camps. Provision will be made for visitors to enjoy picnic lunches on the campuses if they wish to do so.

"CLARA BARTON AND THE OLD CHURCH AT OXFORD"

The oldest Universalist Church in America is located at Oxford, Massachusetts. Built in 1792, the church is open each summer for the Sunday services attended by staff members and campers of the Clara Barton Birthplace Camp and the Elliott P. Joslin Camp and guests.

In this historic church, Hosea Ballou was ordained to the Universalist ministry. It was also the church of Clara Barton and the church of her ancestors.

Henry A. Goodrich, in *The Red Cross, Clara Barton, and the Old Church at Oxford,* published in 1917, describes how the building was erected and Clara Barton's memories of her active years in its program.

"The building was erected in the year 1792 and according to the custom of the times, work was begun in the winter. To quote from a recent description: 'During the winter months, the trees for the frame were felled in the forest, the logs drawn to the site and hewed by hand, the boards were planed by the carpenters in the shop, the doors and windows made by hand labor, even the nails were patiently forged one by one at the blacksmith's, and the shingles rived and shaved by the farmers at their homes. Those who are curious will find the old clapboards fastened by handmade nails still sound as when put on one hundred and twenty-five years ago.'

"The 'raising,' attended by the whole town, took place in the spring and the work went on through the summer. The first bell of the town was hung in its cupola and in the interior were square high pews and a pulpit with a sounding board.

"To this church Stephen Barton brought his family every Sunday from over the hills of North Oxford, five miles away, and one of his daughter Clara's first recollections was of sitting in its high pews where her feet could not touch the floor.

"Afterward, in 1845, during her young womanhood, the church was extensively altered and repaired and Miss Barton with the other young people worked diligently for the cause. Years after in Washington, she wrote of this to an early friend: 'We held fairs, we begged, we gave, we cleaned windows, we nailed down carpets — no body of church people ever worked harder than we. Few people have memories of better church love than I, and I have never lost my affection for the old church of my fathers, my family and my childhood.'

"Braving the storms and tempests of eight score years and more, the old church still stands, richly stored with memories of Clara Barton and the Barton family."

FLAG DAY AT CAMPS JUNE 14, 1958

The Elliott P. Joslin Camp, Charlton, Mass.

10:00 a.m. Tour of the buildings and grounds.

10:30 a.m. "Ten Years Onward," a pageant presentation of the camp for diabetic boys.

The Clara Barton Birthplace and Camp for Diabetic Girls, N. Oxford, Mass.

12:00 noon. "From the Summit," a report of the Silver Anniversary Fund, for the Clara Barton Birthplace Camp.

12:30 p.m. Picnic lunch on grounds. Tour of Camp. Visit historic Universalist Church in Oxford, Massachusetts.

Guests will include Dr. Elliott P. Joslin, Dr. Alexander Marble, and Dr. Priscilla White, Mrs. Benjamin B. Hersey and Mrs. Emery L. Hamlin, past and present presidents of The Association of Universalist Women.

Younger children cared for during formal program period. Coffee, ice cream, and soft drinks available. Birthplace Gift Shop open throughout the day.

CRACKLING

The new recruit was on guard duty with specific orders to admit no car unless it bore a special tag. He stopped a tagless car carrying high brass. "Drive right through, driver," brusquely ordered the officer.

The recruit leaned down and peered at the high ranking one. "I'm new at this, sir," he apologized. "Do I shoot you or the driver?"

—The Watchman Examiner

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Ferry Beach Opens July 3rd!

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News of Churches and Church People

FRED C. LEINING, nationally known Universalist leader, former trustee of The Universalist Church of America, and retired superintendent of Universalist Churches of New York State, will be the speaker at the Pilgrimage to the Hosea Ballou Homestead, July 13, next. The Memorial Service will be held in the church at Richmond, N.H. at four o'clock, Sunday afternoon, July 13. Special arrangements have been made for a visit to the old homestead of Hosea Ballou in Richmond. Both Saturday and Sunday evenings, *The Old Homestead* written by a Unitarian, Denman Thompson, will be produced in the Potash Bowl, Swanzey.

OAKLANDON MINISTER ATTENDED U.F.S.J. MEETING IN WASHINGTON

The Rev. Lyman I. Achenbach attended the National Workshop for Religious Liberals, March 10 to 12, All Souls Church, Washington, D.C., sponsored by the Unitarian Fellowship for Social Justice.

Among the scheduled speakers were "Herblock," the cartoonist; Marquis Childs and Paul Blanshard, writers; and Senators Clark, Neuberger, Humphrey, Douglas and Javits.

The program contained Legislative Workshops on Education, Labor Legislation, Housing and Urban Problems, Civil Rights, Social Welfare Legislation and Foreign Policy.

BARRE YOUNG PEOPLE VISIT BOSTON

Under the leadership of their minister, the Rev. John P. Christensen, assisted by several of his parishioners, the Barre (Vermont) Liberal Religious Youth group visited historical and cultural sites in Boston and Cambridge, Thursday, Friday and Saturday, April 24-26. The young people were driven to Boston by members of the parish and made the Hotel Bellevue their headquarters while in town. Their first stop was a guided tour of Universalist Headquarters, 16 Beacon Street, Boston.

SUMMER ASSEMBLY, ESTES PARK, COLORADO

Beginning with dinner, Friday night, August 22, and ending with lunch, Monday, August 25, a summer assembly for the whole family will be held at the Estes Park Conference Camp, Estes Park, Colorado. The sponsoring agency is the Rocky Mountain Conference of Liberal Churches, which includes Unitarian churches and fellowships, the Universalist Church of Denver and the Congregational-Unitarian Federated Church at Fort Collins.

The Assembly will feature theme speakers on the question: "Are Liberal Values Livable?" The speakers will discuss the question from the point of view of religion, physics, literature, philosophy, and psychology. Workshops will be conducted in the areas of religious education, fellowships, social action, denominational affairs, Alliance Laymen's League. Special groups will be members of Liberal Religious Youth and young, unmarried adults. There will be a leader of recreation and community singing.

There will be an art show during the assembly and members of the assembly should bring cameras and sketching equipment.

The cost is $18.25 if you reserve bunk beds, or $22.00 for twin bed comfort. Registration is $2.50.

Write to Mrs. Willis Cramer, 3354 Monaco Parkway, Denver 7, Colorado, for information and reservations.

PASTORAL CHANGES

The Rev. James Alcock from Fort Plain to Southold, N.Y.

The Rev. Edmund W. Beal from Harrisville, R.I. to Biddeford, Maine.

Paul Bicknell to Elgin, Illinois.

The Rev. Richard H. Bird (interim), Chelsea, Mass.

The Rev. Max A. Coots from Cortland, N.Y. to Canton, N.Y.

The Rev. Clinton K. Davies to Harrisville, R.I.

The Rev. Earl N. Engle to Little Hickory, Illinois.

John A. Hawkins to Peoria, Illinois.

The Rev. Paul M. Husted to Lowell, Mass.

Dr. Stanley Manning (summer), Provincetown, Mass.

The Rev. Earle T. McKinney from Urbana, Illinois to Portland, Maine.

Joseph Schneiders to Horton, Michigan.

Rev. Harry M. Sherman (interim), Saugus, Mass.

The Rev. Robert W. Sterling from Central Square to Little Falls, N.Y.

Daniel W. Weck to Norway, Maine.

The Rev. Carl J. Westman to Akron, Ohio.

NEW YORK STATE EXTENSION PROGRAM

The Rev. Myles D. Blanchard, director of Church Extension for the New York Universalist Convention and minister at Carthage, N.Y., has sent us good news on Universalist growth.

At our request, Mr. Blanchard reports two new fellowships, one in East Aurora (where for many years, we had

a Universalist church) and the other in Hamburg. A third fellowship is in process of organization in Pennfield, a suburb of Rochester. The semi-dormant church in Cicero has been revived and plans are going forward to yoke Cicero with Central Square. This larger parish will then employ a full-time minister.

When this is in print, a survey of Long Island for Universalist prospects will be under way.

INSTALLATION

EDMUND W. BEAL was installed as minister of the Universalist and Unitarian Churches of Saco and Biddeford, Maine, Sunday evening, April 20, 1958. The service was held in the First Universalist Church of Biddeford, Maine.

The Rev. Nelson Canfield, minister of Foss Street Methodist Church, Biddeford, opened the service with a Call to Worship and Invocation. The Scripture lesson was read by the Rev. Carl Bierman, minister of the First Unitarian Church, Kennebunk. The Rev. Philip R. Giles, General Superintendent of Universalist Churches, preached the Installation Sermon.

The Act of Installation was led jointly by Robert J. Fenderson, president of the Second Parish Unitarian Church, and Sven E. Edfors, moderator of the First Universalist Church. The Rev. Carl A. Seaward of the Unitarian Church, Sanford, offered the Prayer of Installation.

Dr. Milton M. McGorrill, State Superintendent, gave the Charge to the Minister. The Charge to the People was given by the Rev. Thomas A. Sinclair, director of Northern New England Unitarian Churches.

The Rev. Mark M. McCullough, rector of Christ Church, Biddeford, brought greetings from the Arundel Ministers' Association.

The Benediction was pronounced by the Rev. Edmund W. Beal.

An informal reception in the vestry followed the service.

DID YOU KNOW?

The beginning of a serial history of the *Boston Globe* reminds us that its first editor was Maturin M. Ballou, son of Hosea Ballou.

MASSACHUSETTS UNIVERSALIST SESSIONS

The ninety-ninth annual sessions of the Massachusetts Universalist Churches were held in the First Parish Church, Universalist-Unitarian, Fitchburg, May 9 and 10. Friday, May 9, featured the meetings of the Massachusetts Association of Universalist Women and the Universalist Ministers' Association. The president, Mrs. William Walsh, called the meeting of the Association to order at 10:30. After greetings from Mrs. Stephen Chase, president of the local women's association, the delegates heard reports and the president's message. Then came the program, *The Year Book Comes to Life.* The balloting closed the morning session after which the ladies adjourned for lunch.

During the noon hour, the members of the State Universalist Ministers' Association also held a luncheon in the basement of the parish house. Following the meal, Professor J. Paul Williams, Mt. Holyoke College, spoke on *The Role of Religion in Achieving a Durable Peace.* Following the address, there was a period of questions and discussion.

The Association of Universalist Women resumed their business session at one-forty-five. Following the conclusion of business and the announcements of the Committee on Elections, Mrs. Benjamin B. Hersey led a *Service of Allegiance* and Mrs. John Miller led a *Service of Worship and Memory.*

Officers elected were Mrs. William Walsh, North Weymouth, president, Mrs. C. G. Wellington, Melrose, vice-president; Mrs. Gerald Riley, North Attleboro, treasurer, and Mrs. John Miller, Wakefield, recording secretary.

The closing event of the Association session was an address by Dr. Seth R. Brooks, minister of the National Universalist Church, Washington, D. C. Dr. Brooks spoke on *The Might Have Beens of Religion.*

At the evening session the host minister, the Rev. Gilbert Potter, presided. The annual offering for the Ministerial Relief Fund was received. The Occasional Sermon was preached by the Rev. Francis Anderson of All Souls Church, Braintree.

Following the Official Call and the Invocation by Dr. William Wallace Rose, the Saturday morning business session of the Convention opened at nine-thirty. The nominating committee report was received. General Superintendent Philip R. Giles' keynote address highlighted the place and importance of Universalists of the State and the State's organizations on the Four Year Advance Program now under way. The involvement of individuals and churches in our organizations has been and is vitally necessary.

Reports of the officers of the convention were received. During the luncheon recess, the delegates heard the Rev. Albert Niles, director of Development of the Theological School of St. Lawrence, present the needs of theological education.

The afternoon session brought out reports of committees and organizations. Resolutions were adopted urging the ending of testing of nuclear weapons and dealing with the health problem incident to radioactive fallout, endorsing the Universalist Four Year Program of Advance, urging interracial housing, opposing the so-called moral and spiritual values of education in public schools, and opposing the Jenner Bill, which if made law, would limit the appellate jurisdiction of the Supreme Court.

Officers and new trustees elected were: the Rev. George J. Spencer, president, John O'Brien, vice-president, Donald A. Deane, secretary, Harold R. Austin, treasurer, the Rev. Walter R. Jones, Department of Public Relations, the Rev. Theodore Webb, for two years, Department of Church Extension; preacher of Occasional Sermon 1959, Dr. Robert L'H. Miller, alternate, the Rev. William DeWolfe.

The Rev. George J. Spencer presided at the evening banquet and introduced the guests at the head table. Retiring officers were recognized and new officers presented. The speaker of the evening was Andrew C. Fuller, director of Station WTAG. Mr. Fuller spoke on *How I Became a Universalist.*

Following the final adjournment of the sessions, the Benediction was pronounced by the Rev. Gilbert Potter.

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OBITUARIES

RAY DARWIN CRANMER

Ray Darwin Cranmer, for many years an active Universalist minister, died of a heart attack in Sacramento, California, March 19, 1958. Mr. Cranmer, who retired from the active ministry in 1956, had moved from Stamford, Connecticut, to California.

Ray Darwin Cranmer was born in Towanda, Pennsylvania, in 1889. He was educated in the local schools and later received a Bachelor of Divinity Degree from St. Lawrence University, in 1912. He was also ordained to the ministry of the Universalist Church in 1912. In 1907, he married May Knowlton Smith of Elmira, N.Y.

Pastorates served by Mr. Cranmer were Morrisville, Vermont; Cleveland, Ohio; Urbana and Litchfield, Illinois; Santa Barbara, California; Wausau, Wisconsin; and Stamford, Connecticut, during the last decade of his life.

EVA WARNER RASNAKE

Mrs. Eva Warner Rasnake, widow of the Rev. James N. Rasnake, herself an ordained Universalist minister, and one-time editor of *The Universalist Herald,* died at Toccoa, Georgia, March 17, 1958. Mrs. Rasnake had been in failing health for some weeks. She was eighty years of age.

Mrs. Rasnake was born in North Adams, Massachusetts, and educated in the local public schools and the North Adams State Normal School. She was successively a teacher, social worker and clergyman.

Mrs. Rasnake first married Walter L. Warner of North Adams in 1900. The couple had three children: two sons, Donald and Malcolm, and one daughter, Helen L. Gutterson. Following Mr. Warner's death, she taught at the Campville School in Alabama. In July, 1942, she married the Rev. James M. Rasnake. This marked the beginning of a period of years during which Mr. and Mrs. Rasnake shared a widespread ministry in the deep South. Following Mr. Rasnake's death, Mrs. Rasnake took on the labor of editing the *Georgia Universalist Herald* and extensive preaching. She was a thoroughly competent editor and a beloved Universalist minister.

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Memorial services were held at Royston, Georgia, followed by services in North Adams, Massachusetts, where interment took place.

VIVIAN BLAIR RICHARDS

Vivian Blair Richards died April 18, 1958, in West Hartford, Connecticut, at the age of 93. She was the widow of the Reverend Louis J. Richards, Universalist minister.

Mrs. Richards was born March 15, 1865, in London, Ontario, Canada. With her husband she lived in the following communities where he served Universalist churches: Sharpesville, Pa., Fort Plain, N. Y., Baltimore, Md., Stoughton, Mass., Orange, Mass., St. Petersburg and Tarpon Springs, Fla. When the two Florida churches, which he served jointly, became independent, Mr. Richards settled in Tarpon Springs where he was for twenty-two years the minister of the Universalist Church of the Good Shepherd, and also interpreted the famous George Inness paintings there.

She leaves a son, Clare Richards, of Fort Plain, N. Y.; two daughters, Mrs. Ralph W. Brundick of West Hartford, Conn., with whom she made her home, and Mrs. M. C. Dowling, Jr., of Tarpon Springs; and three grandchildren.

A Memorial Service was conducted by Dr. Wallace G. Fiske in the Universalist Church of the Redeemer, West Hartford, on April 21. The Rev. Robert T. Dick and Dr. Gustav H. Ulrich were among those attending.

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

April 16, 1958, noted the change of fellowship status of Cecil F. Reeser and Henry W. Felton from license as minister to lay preacher.

Approved the action of the Pennsylvania Fellowship Committee in granting to Cecil F. Reeser and Henry W. Felton the right to perform the Christian ordinances so long as they serve in their present capacity as minister of the Scranton and Brooklyn-Kingsley Universalist churches respectively.

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April 16, 1958, approved the action of the Maine Fellowship Committee in granting to Herbert Cousins, a licentiate, the right to perform the Christian ordinances.

April 20, 1958, accepted jurisdiction over certain Pennsylvania Fellowship matters at the request of the Pennsylvania Convention State Board because the Pennsylvania Fellowship Committee has relinquished its jurisdiction.

Suspended the fellowship of Rev. David Hayeman until further order of this Fellowship Committee.

— ESTHER A. RICHARDSON,
General Secretary

FERRY BEACH PARK ASSOCIATION LADIES' AID

The Annual Meeting of the Ferry Beach Park Association Ladies' Aid will be held in the Quillen Lobby, Saco, Maine, at 2:00 p.m. on Wednesday, August 6, 1958. Annual reports will be read, election of officers will take place, and any other business that may properly come before the meeting will be considered and acted upon.

— AGNES E. PETERSON,
Recording Secretary

RHODE ISLAND UNIVERSALIST CONVENTION

The One Hundred Twenty-first Annual Session of the Rhode Island Universalist Convention will be held on Wednesday, June 4, 1958, at the First Universalist Church in Providence, R. I., at two o'clock for the hearing of annual reports, election of officers, revision of the constitution and by-laws, and such other business as may legally come before it.

— HELEN H. ROBINSON, *Secretary*

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